Children were very little restricted in their actions. The rules of conduct, the violation of which would result in punishment, were not numerous. Most of them were designed to protect the tranquility of the home and the complacency of the older persons. Children were not allowed to bring their toys or rocks and sticks into the house or to play in the house. Persons who were elderly or sick were not to be annoyed. Visitors were to be respected. When a shaman was present, especially if practicing, all children were required to remain unobtrusive and quiet. Stealing or deliberate destruction of property were other serious offenses. Fighting between children was frowned upon. 524 755 955 861

Parents continually reproached children for causing minor annoyances but the latter soon became negatively adapted to such railery, especially since the threats were seldom carried out. Grandparents customarily defended children and seldom criticized them. They petted them and played with them more than their parents. As a result children were often, (usually, Covington said), more fond of their grandparents than of their parents. The oldest child and youngest child of a family were often somewhat favored. They were not, however, considered brighter or stronger. 593 855

Recently children have been teased on their birthdays. Older persons threw water on them and annoyed them in various other ways. [527]

Children ate their meals with their parents except when strangers were present, in which case they were served later. The members of the family did not seat themselves around the food mat in any given order, but since the mother served the children they usually sat near her. Children were forbidden to eat marrow from the bones of a deer under penalty of becoming weak and unable to run uphill. They were given meat from the part of an animal which had been pierced by the arrow so that they would become strong and be able to withstand wounds. The part of a fish pierced by a spear was also given the children for the same reason.

The physical development of children was closely watched. Each morning, summer and winter, they were required to get up at sunrise and immediately run to the river and bathe, plunging in several times. In addition to this daily bath they were held to a rigorous program of swimming, which was considered of utmost importance in the development of a strong body and the establishment of immunity to disease. Cold water was thought to be more beneficial than warm. Children were taught to swim far out into the swift currents of the river. Besides generally developing the body this insured against drowning in the event of capsizing a canoe. Running was emphasized second only to swimming. The two were often combined. A child was told to run as far as possible after finishing his swim. Running, particularly uphill, while holding the breath as long as possible, was repeatedly practiced. 515 956 868

Children were expected, though not required, to regularly discharge certain duties while yet quite young. Boys helped in carrying packs when travelling and accompanied the men on hunting and fishing expeditions where they looked after the dogs and performed other odd chores. Young girls assisted their mothers in digging roots and picking berries, or were sent out alone to perform such tasks. 462 857

343 To return to Cecile's description: During the summer women's activities, as berry-
461 ing, digging food, preparing skins, and so forth, made such a place unnecessary. While they erected the house collectively any
512 woman who was visiting might make use of it. Here they spent the greater part of the day weaving baskets and sacks, making buckets and the like, leaving in the evening only when it was time to prepare the evening meal, the principal meal of the day. Each one had her regular place in the house where she kept her materials. This house was called snēl'mEn, "place to weave."

343 In this connection it must be noted that Suszen described a somewhat similar
857 house for girls, but this was mentioned by no other informant and Dave explicitly denied its existence. The girls' house
•868 (ūlakī'm) was evidently a small underground lodge, and as such, found only in the permanent settlements. Here the girls went through the day, being instructed by some old woman in the making of bags, baskets, beadwork, mats, and all the other women's manufactures. Girls first went when seven to nine years old and continued until they had learned everything. "It was just like school. They would have no time for learning after they were married." Girls were thus kept from running off with boys and learned what was useful. Attendance was irregular, depending upon what work awaited them at home. Some girls slept there. The house was usually near a berry patch so the girls could get something to eat. There was nothing comparable for boys.

593 Life in a typical camp, that of the Timentwa's, as Mr. Post observed it while living there, deserves description in full:

Fathers and sons seem to go around with each other a great deal. They travel together, go for a stroll together, and sit together in larger groups. They seem never to misunderstand one another. The father would not often ask his son to do anything; both seemed to see what was to be done and thereupon do it in equal degree. This applies equally to small boys. They were rarely given orders; practically never created a
[888] disturbance or were a nuisance. Yet no formal respect was paid to older people.

578 Harsh words and unkindness appeared to be absent: no personal jokes or sly digs. There was great tolerance on the very few occasions when it was needed.

264 At table they were not ceremonious. One never hesitated to take the last piece on a platter even if by so doing his neighbor would get none. No one suffered from too little to eat, but he might not get any of his favorite dish. There was no complaint in such a case, nor any sign of disappointment.

There was no regular place for each person while they were eating, not even for the head of the family, except that the mother

538 There was no distinction between tales for men and women, adults and children. How-
562 ever, Billie Joe said that his grandfather used to send his sisters away because certain tales were considered unfit for girls to hear. Probably each individual was familiar with all of the tales and could tell them on occasion, yet this familiarity did not lessen the eagerness with which a story was received at any telling. Favorite legends were those in which Coyote, the hero-trickster, was the chief actor. A Coyote myth invariably evoked interest and laughter, no matter how often it had been told.

538 Stories were told to adults chiefly in the evening. During the day, children would
861 gather around an old man or woman for hours, demanding tales. These were seldom for the purpose of pointing a moral. Many tales con-
[868] tained educational matter, such as directions for making tools, houses or clothing, the preparation of food, technique of the hunt, or rules for playing games; but these points were not emphasized. Ideas of cos-
[864] mology and ethical concepts were all implicit in the myths and were doubtless absorbed by everyone in childhood through the medium of the story-teller; yet there was no formalization of tales, no ritual of myth, no secrecy or sacredness.'[1]

A story was sometimes ended with a little formula. At the conclusion of the tale, the teller spat upward (spraying the moisture instead of a solid stream) and said, "Rain a little; clear up again; get warm; Sun shine and let the children play around outside." This was considered as a prayer to Qwūlēncōltēn, but was not requisite for story telling. All stories were concluded, however, with a formal phrase, "Then I came back" (xōīxEntsxaī or xīkē'kīkē'nspläk). The individual tale-teller sometimes elaborated on the formal ending, as "Then I left them [the characters in the myth] and came back, and I have been living here ever since," or "I told him I would leave him; so I came back," or the like.

Several types of tale are distinguished: tcaptī'klāh (?), myth; insīm'a'pKlūka, "French" fairy tale; kūmaīxī'ts, a narrative of a recent event.

GAMBLING AND POWER

525 Gambling was highly important in the leisure life of nearly every adult man or woman. Some men, and occasionally a woman,

[1] [For footnote, see p. 185(A), category 116. -- Analyst]

p. 185 (B)